1: Holmberg--20 [4] (1941-42) 1950 Siriono
116, 304, 619

"The only type of body mutilation found among the Siriono results from the practice of ceremonial bloodletting, which will be discussed more fully later. Suffice it to say here that the adult men and women are stabbed in the arms (the men on the inside of the arms from the wrist to the elbow and the women on the outside of the arms from the elbow to the shoulder) with the dorsal spine of the sting ray. When the wounds from these stabbings heal, there remain a series of decorative scars, which are both tribal marks and signs of adulthood. Although bloodletting occurs on other occasions, the scratches made in the skin then are usually so superficial as to leave no scars."

1: Holmberg--59 (1941-42) 1950 Siriono
116, 561, 856, 304, 886

"Rigidly marked age groupings are not found in Siriono society, although there is a recognition, as in most societies, of the categories of infancy, childhood, adulthood, and old age. Except in the case of the premarital rites for girls, the physiological changes that accompany maturation are little recognized or celebrated by special ceremony. As a mark of adulthood, however, men and women, after they are married and have children, are stabbed in the arms with the dorsal spine of a sting ray, which practice leaves scars that are signs of maturity. As a person grows older, blood-letting is continued—to rejuvenate him by getting rid of his old blood. The society thus seems to recognize that the sharpest break in age occurs between childhood and adulthood. The other transitions are very gradual and are not marked by ceremony."

1: Holmberg--68-69 (1941-42) 1950 Siriono
116, 304, 846

"More important than the abstinence from certain foods is the carrying out of certain other [69] practices that must follow the birth of every baby. On the day after the birth both parents are scarified on the upper and lower legs with the eye tooth of a rat or a squirrel. Usually the father is scratched first. No particular relative or person is responsible for performing this operation, though in the case of the mother it is usually done by the husband. Before the husband is scarified he puts on a necklace or two of coati teeth and winds the new baby sling, which has been covered with uruku, around his neck. He stands by his hammock during the operation. The person doing the scarifying squats down and makes long scratches on the outside of the upper legs from the hips to the knees and on the back and outside of the lower legs from the knees to the ankles. As these scratches are relatively superficial, not a great deal of blood flows. Immediately after the operation is finished the legs are washed and covered with uruku.

After the husband has been scarified, he removes the baby sling and the necklaces; the mother then puts these on and undergoes the same operation, usually at the hands of her husband. While the mother is being scarified, the baby is left lying in the hammock or is held by a cowife or sister. According to the Siriono, this practice of scratching the legs has the purpose of getting rid of old blood, which might cause the child to be sick. It might thus be regarded as a purification rite."

3: Métraux--114 [2] (no date) 1942 Siriono
116, 757, 304

"Headaches and stomach ailments were treated by kneading the abdomen with the hands. They scarified themselves with agouti teeth."

5: Radwan--295 T-3 (1928?) 1928 Siriono
116, 302, 304, 321, 412

With the help of resin, which they also use to anchor feathers in their hair, they tear out the eye-brows and forehead hair. Each according to his taste, young and old, cut their hair short, for which mussel shells serve as scissors. Such a shearing claims a whole day. By scratching with the mussel shells, the Sirionos achieve scars (tattoos) on the upper arms and lower legs.